[142 cont.]
175 his sons, the Tsarevitch or Sultan Hussein, as hostage in his
648 place (2).
63

2. For this letter, see the packet [envoi] preserved in the archives of the Ministry of Foreign Affairs.

This letter was conveyed by Tevkel's ambassador, who was accompanied by Veliamin-Stepanov, interpreter for the Tatar language.

What sort of news Stepanov may have brought to the Tsar upon his return from the horde is unknown. It is only known that his journey produced no political advantage for Russia, that neither Tevkel nor his successors were Russian subjects until the 18th century, and that they neither served Russia nor rendered her
[121] any kind of help. On the contrary, they attacked her new colonies in Siberia.

175 One must believe, however, that those who lived on the
648 frontiers of the new Russian territorial possessions must have had
439 frequent relations with them, as did our merchants, at that time, and that they acquired accurate knowledge about their country. For in the book Bolshoi Chertezh /The Great Description, which according to the well-founded evidence of Karamzin must have been written during the reign of Tsar Fedor Ivanovich (3) /1584-

3. Karamzin, op. cit., Vol. X, p. 259.

1598/, many dwelling places which existed on the lands of the Kazak horde are spoken of in great detail.

●131 [143] As this book is rare, we believe it is not irrelevant to quote that which concerns the steppes of the Kirghiz-Kazaks:

"And from the Sea of Khvalymsk (Caspian) to the Blue Sea (Aral), toward the east of summer, it is 250 versts /266 km./.

"And along the Blue Sea to the mouth of the Syr /Darya River/ it is 280 versts /299 km./, and across, by the Blue Sea,

[143 cont.]

131 it is 60 versts /64 km./. And the water is salty in the Blue Sea. The river Arzas flows out of the Blue Sea and into the Sea of Khvalymsk.

131 133 "And in the east the Amu-Darya River flows into the Arzas River. The Amu-Darya is 300 versts /320 km./ long, and the Arzas is 1,060 versts /1131 km./ long. And 300 versts from the Blue Sea is the Uruk Mountain (1). The Uruk is 90 versts /96

1. The Uruk or Airuk, or Airuruk, is a branch of the Mugodzhar ridge.

km./ long, and out of it flow three rivers: the Vor (Or) River, which flows into the Yaik /Ural/ River to the north (toward the night); the Irgiz River, which flows into Lake Akbashly (2), to

2. Now called Aksakal-Barbi.

the east; and the Gem (Emba) River, which flows south toward the Sea of Khvalymsk and falls into a lake before reaching the sea.

"And 280 versts /299 km./ from the Irgiz River toward the Blue Sea are the sands of Barsuk-Kum. It is 25 versts /27 km./ across these sands, and the sands of Kara-Kum, 200 versts /213 km./ from the Sea.

"The sands of Kara-Kum are 250 versts /267 km./ long and 130 versts /139 km./ wide, and these three /sic/ sands reach the shores of the Blue Sea.

"The Syr flows into the Blue Sea in the east, and the Kenderlik flows into the Syr. And the Kenderlik River flows out of the Ulutau Mountain in two beds.

"And from the mountain, [144] the course of the Kenderlik is 330 versts /352 km./ (1). And another river, the Kenderlyk,

1. We spoke of this river in the geographical description [not translated].

[144 cont.]

131 which flows from the same mountain, falls into the Sarsu /Sary-Su/.
133 "And the Sarsu falls into a lake before reaching the Syr, at 150 versts /160 km./ from the mouth of the Kenderlyk, and 70 versts /75 km./ from Karachat (Kara Tag) /Kara-Tau/ mountain, and the length of the Karachat is 250 versts /267 km./, and this mountain is 80 versts /85 km./ from the Syr.

"And at 150 versts /160 km./ from the mouth of the Kenderlik, on the left bank of the Syr, is the town of Sunak (Saganak), opposite Karachat Mountain and between Lake Akbashly, the Sauk River, and Lake Ankul (Akkul). And on the
[311 two shores of the Zelenshik and the Kenderlik and Sarsu rivers,
233] and the Kara-Kum sands in this region are all the pasture lands of the Kazak horde, covering 600 versts /640 km./."

175 It can be seen from this description that at this time the
[101] Kirghiz [i.e. the Kazaks] only occupied the middle of their present territories. The eastern part belonged to the Dzungars and other Mongol groups [races]. The north belonged to various branches of the Siberian Tatars, while the west was occupied by the Nogais and further north, the Bashkirs (2). Later the Kalmuks,

2. In the same book, the Bolshoi Chertezh, page 229, it says: "From the heights of Buzuluk and on the plains as far as the Blue Sea are the pasture lands of the great Nogais." In the archives of the Ministry of Foreign Affairs in Moscow under No. 10, a letter from Yusuf, prince of the Nogais, to Tsar Ivan the Terrible, written at the end of the 16th century, is preserved. Here Yusuf says clearly: "And I wished to make war against the Kazak horde, and now I am nomadizing on the Yelek (Ilek) River, on the other side of the Yaik Ural/."

now known as the Volga Kalmuks, took the place of the Nogais.

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pockets of various ethnic groups scattered about the republic and even localized in sections within cities. The most important reasons for this uneven ethnic distribution are, first, the extensive utilization of Slavs in mining and other industries requiring skilled labor, and second, the establishment of political and administrative divisions with little regard for ethnic relationships.

KN [135]

The distribution of mining towns (coal, oil, lead, copper, zinc, manganese, tin, wolframite, and chromite) creates small groups of Russians and Ukrainians among the native Turks throughout Central Asia. Some of these Slavic centers antedate the revolution; some have been created by forced labor, by deportations, and by resettlement policies during World War II. During the 1940's, miners and factory workers were transported from Moscow, Baku, and the Don basin to Kazakhstan. (During the same period, the lands of the Slavic Cossacks along the Ural River were confiscated and the settlements dispersed; this was the only important countertrend to Slavic immigration.) Russians, Ukrainians, and other Slavic groups predominate in the black-earth farming in the north, in truck farming generally, in the extractive industries, and in urban commercial and light industries.

K [101]

Turkic Uzbeks predominate near the southern border, in the cotton-growing regions contiguous to their own republic. As a result, the Kazakhs have been hemmed in by Slavic black-earth farmers in the north, Uzbek irrigation farmers in the south, and Slavic laborers in the urban and mining centers developing in the Caspian region (oil), around Karaganda and Chimkent (coal), and around Balkhash and in the Altai Mountains (minerals). The native Kazakhs have been gradually squeezed into the arid center of their republic, in an arc to the west, north, and east of the Aral Sea.

K [131]

There is no free intermingling of nationalities on the land. Peoples tend to stay within regions determined by their economic specialization and traditional occupation, a tendency already described for the principal populations, the Kazakhs, Russians, and Uzbeks. The smaller populations of the republic present the same pattern. The rural Tadzhiks in Kazakhstan are gathered into one district in the region of Dzhambul, in the south. The Uigurs and Dungans live only in the eastern part of the Ili River valley. Turkmens are found only in the west and south.

KN 563 369

The rural segregation of nationalities presumably is true of the cities also. Although no clear proof exists on the matter, available data suggest that ghettoes have formed in the cities, where groups live in their own separate centers of communication and social interaction. The Slavic and Turkic elements keep themselves apart. This conclusion is supported by the extremely low rate of intermarriage between the two peoples.

KN 563 631

The establishment by the Soviets of political and administrative boundaries has led to a number of incongruities. During the 1920's, Russian leaders officially advocated following ethnic boundaries, but this policy was enforced only half-heartedly. By the end of the twenties, the Soviets had decided to reconstruct the political divisions of Central Asia which had existed prior to the Revolution (although the previous policy of following ethnic boundaries was never fully retracted). Thus

161 died or changed their way of life. This fact lies behind the great drop in the number of Kazakh nomadic households, from 567,000 in 1930 to one-fourth that amount, 158,000, in 1935.

It will be recalled that between 1926 and 1939 the Kazakh population suffered an absolute loss of 900,000, and a projected loss of 1,400,000, figured on the 15.9 average rate of increase for the entire Soviet Union. The major factors which contributed to this decline may now be summarized:

[165] (1) Starvation through loss of herds during the period of the first great collectivization drive, 1929-1933.

(2) The poor conditions of life and the prevalence of famine and disease during the early period of collectivization.

(3) Mass arrests and liquidations of resisters to collectivization ("enemies of the people").

[167] (4) Border crossings by Kazakhs into Sinkiang and Mongolia.

(5) Kazakh migration to the neighboring Turkic peoples, primarily the Karakalpaks and the Uzbeks.

[177] (6) Russification of Kazakhs who moved to the new urban developments of southern Siberia.

The population losses in any single category cannot be estimated with accuracy; one can only list those factors contributing to population loss with comments about their relative significance. The major factor was undoubtedly starvation through loss of herds and through the conditions attending collectivization. The flight across the borders into countries outside the USSR is a dramatic factor, but not one which accounts [167] for large numbers. There are no signs of a great increase in the population of Sinkiang, for example, in the early 1930's. The total population of Sinkiang is small, and an influx of hundreds of thousands of people could not have passed unnoticed, especially since there were western observers in the area at the time.

The movement of Kazakhs into the cities of southern Siberia, presumably in the Urals and the Kuzbass, is the official Russian explanation. This explanation cannot be the whole story but must be accepted as a [177] part of the truth. That is, Kazakhs who are urbanized, speak Russian habitually, and work in Russian factories seek a Russian nationality list- [369] ing. They have been encouraged to do so at certain periods of Soviet history, primarily in the 1930's.

The factor of GPU arrests and liquidation, together with attendant [165] factors such as starvation among those who were not themselves liquidated but whose herds were, may account for a maximum of 125,000 Kazakhs. The last major factor is the flight of Kazakhs to other neigh- [167] boring nationalities. A minor factor related to this last is the low rate of increase among those Kazakhs resident in areas outside Kazakhstan.

KAZAKH POPULATION IN 1939

161 A total of 3,100,000 Kazakhs was listed for the USSR as a whole in
131 the 1939 census. Approximately 84 per cent were resident in Kazakhstan, nearly 10 per cent lived in Uzbekistan and Karakalpakia, and the rest

were settled in other neighboring republics. In 1926 the Kazakhs had numbered just slightly less than 4,000,000, of whom 93 per cent lived within the 1926 boundaries of Kazakhstan. There had been important shifts in the territory of the Kazakh republic during the interval—in some cases territory was added, in others taken away. The total area in 1926 was 2,850,000 square kilometers; in 1939 it was 2,730,000, a reduction of 4.2 per cent. Table 1 summarizes the 1926 and 1939 population figures.

Table 1

TOTAL AND KAZAKH POPULATION OF KAZAKHSTAN, 1926 AND 1939

Year	Total Population of KSSR	Number of Kazakhs in KSSR	Kazakh Per Cent of Total Population
1926	6,503,000	3,710,000	57
1926 (1939 boundaries)	6,074,000	3,468,000	57
1939	6,146,000	2,640,000	43

In 1926, Kazakhs constituted a majority of the population of Kazakhstan (57%); by 1939, they had shrunk to 43 per cent. This change in the ratio of Kazakhs to non-Kazakhs is due in part to the decrease in number of Kazakhs, and in part to the migration of Russians into the republic. In 1926 there were about 2,500,000 non-Kazakhs within the 1939 boundaries of Kazakhstan. The number of such persons had increased by 1939 to approximately 3,550,000. Natural increase could have caused only part of this growth; migration of peoples into the republic must have been responsible for most of it. This influx must also have exceeded the movement of non-Kazakhs to the new industrial developments in southern Siberia.

This migration into Kazakhstan consisted largely of urban and industrial workers. Kirov, one of Stalin's aides in the early 1930's, initiated the policy of resettling thousands of Russians from the Leningrad region to build the industrial area around Karaganda. A second wave of migration took place during World War II, when again many people from the factories of Leningrad and Moscow and the mines of the Don basin were moved to Kazakhstan.

According to Soviet sources, Kazakhs and Russians (exclusive of Ukrainians and Belo-Russians) made up 80 per cent of the population of Kazakhstan in 1939. If 43 per cent is the correct figure for the Kazakh proportion of the total population at that time, then the Russians constituted approximately 37 per cent of the whole, or about 2,275,000, and the Kazakhs numbered about 2,650,000.

The urban population more than tripled between the two censuses, growing from 519,000 to 1,706,000, from 8.5 to 28 per cent of the whole. Slightly more than 800,000 were located in the seven major cities of the republic, those with populations greater than 50,000 in 1939. This increase by 3.3 times exceeded the average rate of urban increase for

during the postwar period may be estimated as follows: 2,800,000 in 1948, 2,900,000 in 1950, and 3,100,000 in 1954. However, there is good reason to believe that this ratio of 43 per cent no longer holds true. Heavy Slavic migration into the republic since 1939 has probably increased the proportion of non-Kazakhs, even though the Kazakhs may have had a higher birth rate. Secondly, if the Kazakhs constituted 43 per cent of the 1954 population, they must necessarily have increased by more than 20 per cent of their 1939 number. This seems unlikely, in view of the losses and the probable reduction in birth rate during the war. It seems most probable, then, that the proportion of Kazakhs has decreased to a ratio somewhat below 40 per cent of the total population of Kazakhstan.

WORLD DISTRIBUTION OF KAZAKHS

According to a Soviet estimate in 1939 there were about 400,000 Kazakhs outside the USSR, who together with the 3,100,000 resident in the Soviet Union made a total of 3,500,000. Those outside the Soviet Union lived in Sinkiang and in western Mongolia, with scattered thousands in Afghanistan, Iran, Kashmir, and Turkey. Numerical data on these Kazakhs are even scarcer than on those within the USSR.

This distinction made between Batyr Srym and Kenesary by Soviet historians reflects the current Soviet attitude toward past leaders. These early khans who are now denounced are the national and cultural heroes of the Kazakhs. They are celebrated in the folk literature, the poetry, and the tales which parents tell their children; they are the basis of common comparisons ("as brave as . . ., as clever as . . ."). For the Kazakhs these figures are symbols of their unity as a people. Moreover, they are the ancestors of those living today, according to the traditional Kazakh ties of descent and blood. In denouncing them, the Soviets are denouncing and insulting the very people most venerated by the Kazakhs, aristocrats and commoners alike.

The hold of the olden khans still continues after more than 30 years of Soviet rule. The Kazakh native writers demonstrate a profound desire to seize upon these old figures for literary and historical themes. They stubbornly resist relinquishment of these themes when the official line changes anew. Despite three years of the sharpest attacks and polemics, adulation of the ancient heroes continues in the literature, in films, in classroom textbooks, in official histories; its eradication is a concern of the Soviet regime today.[1]

KAZAKH LIFE IN 1950

The preceding description of the traditional Kazakh society and culture was included not only as background to the present, but primarily because whole sectors of Kazakhs continue more or less unchanged in that way of life, even though they are now members of a collective farm. Traditional Kazakh culture includes forces which have blocked accommodation to the Soviet pattern and forces which have permitted Sovietization. These forces will be taken up in turn.

In rural Kazakhstan, Kazakhs live in collective farms either as herders or as combined herders and farmers. They form the greater proportion of the population in the regions which are primarily devoted to herding, western and west-central Kazakhstan. Here they continue the old nomad life, pasturing their herds of sheep, goats, horses, cattle, and camels from winter camp to summer, reversing their path and completing the cycle in the fall. The winter camps are the focal points of community life, the stable centers of the annual round. Here after the summer dispersal the Kazakhs return to large adobe houses, structures which contain not only quarters for the extended family, but also stables, connecting corridors, and rooms for the storage of hay. Some of these house-stable-barn structures are a century old; it was about one hundred years ago that domiciles of this type were introduced into the area.[2]

The extended families and villages have been the basis of Kazakh adaptation to Sovietization. Kazakh herders continue to live in kin units, with the old aul or nomadic village as the core of the herding

[1] *Pravda*, 26 Dec 50, 19 Apr 51, and 28 Oct 52; *Voprosy Istorii*, 1951, No. 4, pp. 3-15.
[2] Kurbe and Makhova, 1952, pp. 43-45.

Mukanov offers another measure of the impact of Islam in his reference to the Shariat. The Shariat is technically the canonical law of Islam. Unlike the canonical law of western civilization, however, it governs the entire life of the devout Moslem, not merely his relationship to his church. The Shariat governs, in theory, the daily habits of the Moslem, prescribes whom he may or may not marry, and sets forth the entire body of social relations and controls—between master and servant, man and woman, parent and child, ruler and governed. The fact that the very existence of this body of rules of conduct is little known among the nomadic Kazakhs is of great significance. Taken in combination with other less striking bits of evidence, it points to the superficiality of the Kazakhs' adoption of Islam. Although Moslem observance and practice is everywhere more formalized in urban than in rural surroundings, for the nomadic Kazakhs it is not merely less systematic; it is also less important.

KAZAKH FOLK RELIGIONS

At the end of the 19th century a Russian, Poiarkov, traveled among the Kazakhs in the northeast of their domain, in Semirechie in the territory of the Great Horde. He learned that these Kazakhs had not seen a mullah, or Moslem cleric, until some 15 or 20 years before his travels. In the 1890's mullahs were still exceedingly rare among the Kazakhs who lived near the Chinese border. Few Kazakhs knew Moslem prayers, or if they did, only inaccurately; few knew the Koran.[1]

Because he did not overestimate the influence of Islam on the Kazakhs, Poiarkov was able to supply positive details of the religions of these people. He distinguished between two layers, the remains of the old folk religion and an overlay of the new Islamic faith among the literate. The most important of the old beliefs or cults is that centered around the soul of the deceased ancestor, arvak among the Kirgiz, aurak among the Kazakhs. These ancestors represent a strong force among their living descendants and are prayed to and invoked in time of need. The ancestor cult forms an integral part of the traditional social structure of the Kazakhs, built as it is around the genealogy and the preservation of the descent line. However, according to Poiarkov, the cult of ancestors was weakening under the impact of Islam on the one hand and Russian acculturation on the other.[2]

The term shamanism is often mentioned in connection with the Kazakhs. In this religion the leader, or shaman, is ecstatic, hysterical, marked by abnormal behavior (not only according to the standards of western society, but also according to his own); he is considered to be possessed by and have control over the world of the spirits, and by entering into relations with them can use them to his own will. He cures illnesses, has powers of divination, can avert misfortune and the evil eye. For many centuries he has been far in advance of western medicine by recognizing psychosomatic disorders; he concentrates on them, and so

[1] Poiarkov, 1891, pp. 21-22.
[2] Ibid., pp. 23-28.

8:Krader & Wayne E-4 (no date) 1955 RQ2 Kazak RQ2
Kazakhstan RQ1

The farming which the Kazakhs now employ was not the typical Central Asiatic Turkic farming, with intensive soil exploitation by artificial irrigation; it was the farming brought to them from Eastern Europe by the Russians and the Tatars (Turks of European Russia). The crops, chiefly grains, and the implements were European.[1]

The Soviets have sought to settle the native populations, and have devised grandiose schemes to transform the steppe desert, such as the Bet-Pak-Dala, into fertile paradises. They have failed to settle the Kazakhs and Kirgiz, and to increase the area under cultivation, despite the perspectives originally held out in the 1930's.[2] They have failed to turn the deserts into ploughlands, despite their plans. The plan to transform the Bet-Pak-Dala has been abandoned, at least temporarily, and the region has been permitted to return to the herding economy.[3] One factor in these reversals is the economic orientation of the Kazakhs, to whom agriculture is a lowly pursuit.

Such then is the subsistence pattern which the Kazakhs brought with them into the Soviet period. This period begins not with the year 1917 but more accurately in 1928; the intervening decade was an era of transition, to some extent of laissez faire, in which the Kazakhs were left to their own devices. The transitional period came to an abrupt end with the beginning of forced collectivization.

ECONOMIC ORGANIZATION IN THE SOVIET PERIOD

The labor force of Kazakhstan is divided into three broad categories, agriculture, herding, and industry.

In agriculture, the grain crops are raised by all nationalities of the republic. Russians and Ukrainians in the north and northeast grow cereals along rivers and lakes within the black-earth area of agriculture; rice is grown by Uzbeks in the south, and by Uigurs and Dungans close to the Chinese border in the east. Kazakhs raise grains for human consumption as well as for livestock feed in the central areas, sandwiched in between the Slavs to the north and the Uzbeks to the south. The Russians and Ukrainians raise a certain amount of livestock feed for their draft horses and milk cows. The potato and vegetable farming is done largely by Slavs in the vicinities of the larger cities, such as Karaganda, Alma-Ata, and Balkhash-Kounradskiy. Cotton and other nonsubsistence crops are raised largely by Uzbeks who live in the southern districts, and by Uigurs in the Ili River valley.

Pastoralism is the virtual monopoly of Kazakhs. That they were herders in the past has already been established; more significant for the present is the fact that the areas of highest pastoral productivity in Kazakhstan are also the areas in which the Kazakhs represent the highest proportion of the population. The region of Guryev, for example, is one of the three leading pastoral regions of the republic: its population

[1] Kaufman, 1908, passim.
[2] Sukharov, 1934.
[3] Borodin, 1946.

KN 233 includes one of the highest Kazakh proportions, more than 68 per cent.[1] Also, the regions where the Kazakhs are in the greatest majority have K [31] the lowest density figures—figures which fall in the herding range, below that found in farming areas.

[61] In industry, Russians occupy a predominant position, seconded by Ukrainians. The Kazakhs play only a tertiary role in industry and in K transport. Examination of honors lists shows that the proportion of KN Kazakhs among the recipients of honors in industry is far lower than 463 the proportion of Kazakhs in the population of their republic. The 464 Kazakhs are not participating to the extent of their population strength in the industrial and transport development. They are not learning the skilled crafts of industrialization which would possibly recompense them for having had their herding lands taken away from them. This does not necessarily mean that they are being discriminated against, although this is a possible explanation. A second possibility is that the Kazakhs themselves are not coming forward to be trained, that they withdraw from the Soviet scheme of things and wish to have no part of it. They do not have the background in technical culture to develop a skilled labor force on their own.

K 562 Consideration of the division of labor by sex provides another per- 464 spective to this problem. The honors lists and lists of female workers KN in railroad journals (Turksib, organ of the Railroad workers of [462] Kazakhstan) reveal how few Kazakh women there are in these fields. For instance, during World War II not a single Kazakh women was mentioned in the railroad field, despite the drawing away of men to the war. Rewards for building the Mointy-Chu line went to 46 Russians and Ukrainians, of whom 11 were women, and to 17 Turks, of whom one K was a woman.[2] In the more highly advanced fields, such as the finance [463] and credit system, there is an even more pronounced absence of Turks (Kazakhs) and especially of Turkic women. Medalists in the Alma-Ata region in the finance and credit field in 1953 were distributed as follows by nationality and sex:[3]

	Slavic	Turkic	Germanic	Korean
Men	16	3	1	2
Women	36	2	1	0

There were no Turkic names among the 39 scientific workers of the KSSR who received medals; 38 were Slavic, one Germanic.[4]

Again one must be careful to distinguish among the several factors which contribute to this state of affairs. On the one hand there is the picture of general nonparticipation by Kazakhs in Soviet developments. K The situation of Kazakh women is made worse by their age-old position; 562 women in Kazakh society have always had specified tasks to perform, and have taken their place behind the male leaders. The question of

[1] *Bol'shaia Sovetskaia Entsiklopedia*, Vol. 13, 1952.
[2] *Kazakhstanskaia Pravda*, 30 Oct and 1 Nov 53.
[3] *Ibid.*, 18 Nov 53.
[4] *Ibid.*, 19 Nov 53.

S 563 517 rites. Even the poor give Tomashan, evening parties, to enjoy themselves.

S 563 624 554 577 7. Guardians of national customs

In Sinkiang, as in most Moslem communities, there are Sheikh-I-Islam, or guardians of public customs and morals. The people elect them, and their title is sanctioned by the district Khukum-Kazay. They receive no pay, but they are accorded honor and respect. Their duties are to guard over the morals and customs of the people, and to inspect the quality of goods sold in the bazaars and protect the consumers' interests. In the old days, the Sheikh-I-Islam were also to see that the women veiled their faces and that the men attended the mosques.

E. The Kazakhs

S 563 K 173 1. The people

The Kazakhs are one of the impqrtant peoples in Sinkiang Province. They and the New Uighurs are often referred to as people of one origin. According to legend, the early ancestor of mankind had two sons. One was timid and mild, the other tough and quick-tempered. The timid son was diligent in farming, but the other had no interest in cultivating the land, so he was driven away from home. The son who stayed on the farm became the ancestor of the New Uighurs; the other, of the Kazakhs. Another legend has it that the Kazakhs of Sinkiang are descendants of the younger brother of Chingis Khan.

S 563 K 526 (131) (241) The Kazakhs are nomads who have settled in the northern part of this region, northwest of Ili. Few of them farm. They are noted for their horsemanship. Children begin riding when they are very young, and little boys and girls are fastened to their parents' horses so they will become accustomed to all kinds of techniques, tricks and fast riding.

S 563 K 771 782 The people belong to the Islam faith. Because of their nomadic way of life they have few mosques. They pray at definite times, wherever it is convenient, always standing to face Mecca.

2. Patterns of living

a. Dwelling

S 563 K 221 As the people lead a nomadic life, they have definite periods in the yearly cycle for moving their tents. During the summer they journey from one pasture to another; in autumn they are busy shearing the sheep, stringing the hay, harvesting crops and preparing their winter quarters; the winter is the time for rest and relaxation.

S 563 K 342 During the summer they need light-weight tents. The shape of the Kazakh summer tent is similar to that of the Mongols, except that the Mongolian yurt has a round top and the Kazakh tent has a curved tip. This difference can be noted from afar.

The winter dwellings of the Kazakhs are permanent buildings